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deaths of torturous agony, the entrance into an awful eternity ;—all this he must perpetrate without a will of his own—he must never ask or think whether one act be right or wrong—the law of justice must not be his direction—the law of love must not whisper to stay one deathful stroke—the compunctions of nature, or the compassions of religion, must utter no remonstrance ;—yet he is a disciple of Jesus, he loves his enemies, he pleads for them at the throne of grace, he mourns over the wickedness of the world, he longs that all men may be saved and may come to the knowledge of the truth, and he prays that swords may be beat into plow shares, and spears into pruning-hooks. Look at the two parts of this man's character—are they consistent ?

### THE CHRISTIAN'S GOD OF BATTLES.

BY H. G. ADAMS.

“ And who is the God of battles ? It is Mars ; man-slaying, blood-polluted, city-smiting Mars ! Him we cannot adore. It is not He who binds the sweet influences of the Pleiades, and looses the bands of Orion ; who causes the sun to shine on the just and the unjust ; who tempers the wind to the shorn lamb ; who distils the oil of gladness upon every upright heart ; the fountain of Mercy and goodness ; the God of justice and Love. The God of Battles is not the God of Christians ; to him can ascend none of the prayers of Christian thanksgiving ; for him there can be no words of worship in Christian temples—no swelling anthem to peal the note of praise.”—*Sumner's Oration, entitled "The true Grandeur of Nations."*

PRAISE to the God of Battles !  
Let the loud cymbals clash,  
And the cannon's mimic thunder  
Along the welkin crash ;  
Let the shrill pealing trumpet  
Break on the startled ear,  
And the drum's reverberation  
Be echoed far and near.

Unfold the purple banners ;  
Range spear-heads in a row ;  
With flashing gold and crimson  
Make all the heavens glow ;—  
These are war's proper colors,  
And may be understood,  
*A wide-spread conflagration  
Above a sea of blood.*

Who is the God of Battles,  
That thus ye give him praise,  
With sounds that fill all nature  
With terror and amaze ?—

With life-destroying weapons  
From scabbards leaping out,  
And the rush of armed squadrons,  
And the fierce defying shout ?

Is Mars your God of Battles,  
The theme of Grecian songs ?  
Or Scandinavian Odin—  
The thunderer, the strong ?  
Is this a heathen nation,  
Puffed up and filled with pride,  
To whom the light of Gospel-truth  
As yet hath been denied ?

\* \* \* \* \*

A milder dispensation  
Is that 'neath which we live,  
And prayer like breath of incense  
Unto *our* God we give ;  
No sounds of martial clangor  
Mix with the songs of praise  
Which to *their* God of Battles  
Christ's lowly followers raise.

'They bear no carnal weapons ;  
 They shed no brother 's blood ;  
 By them the Gospel precepts  
 Are not so understood.  
 Yet do they wage a warfare,  
 And conquerors are they  
 Greater than ever led a host  
 To devastate and slay.

They war with passions dark, that dwell  
 The human breast within ;  
 Their conquest is o'er fleshly lusts,  
 That lead mankind to sin ;

'Tis theirs to bear and to forbear,  
 For evil good return ;  
 'Tis theirs to kiss the hand that smites,  
 And bless the feet that spurn.

Then to their God of Battles  
 Yield praise and honor due ;  
 But be no weapons bared that ye  
 With brothers' blood imbrue ;  
 Wake not the pealing trumpet,  
 Sound not the rattling drum ;  
 But meekly kneel, and fervently  
 Pray, "Lord, thy kingdom come !"

#### WAR AND CHRISTIAN MISSIONS.

By the efforts of missionary and kindred institutions, Christianity is spreading over the face of the globe. Its sacred writings are being translated into the languages of the pagan nations, and circulated among the people. Its all-important truths are being proclaimed according to Christ's commandment ; and numbers of our race, who were before barbarous and cruel as they are ignorant and wicked, are embracing the religion of Jesus. An opportunity is thus given to us of observing how the gospel operates under these new circumstances, and especially of marking how on the one hand, its progress may be hindered by the great master evil, WAR ; and how, on the other hand, the reception of it tends to promote the invaluable blessing of PEACE. The two short incidents which follow supply an illustration on each of these points.

*Christianity impeded by the warring policy of professing Christians.*—The Rev. A. Stronach, one of the London Missionary Society, writing from Singapore, March 31, 1842, and speaking of the rejection of the Gospel, says :—

"The subjects on which I am most violently attacked, are the opium trade, and the Chinese war ; and often I am asked by my hearers, with indignant wonder, how I can recommend to their reception the religion of a people who sell to others a poisonous drug, which they will not eat themselves, and then go to war with their emperor for not admitting it into his dominions."—*Evan. Mag. Jan.* 1843, p. 44.

*The power of pacific principles in South Africa.*—The Rev. Robert Moffat, one of the agents of the London Missionary Society, has been instrumental in introducing a knowledge of the Gospel to a number of